THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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ON TELLING THE TRUTH

Religion and Social Action

TEN DAYS after the General Election the elected government is forced to introduce measures that are bound to affect the life of every citizen. No matter what government had been returned it would have been forced to do likewise. These measures, profound and far reaching, were barely mentioned during the election by either party. Completely irrelevant matters—as compared with what is immediately necessary—were discussed. This is not treating the electorate with contempt; it is simply treating it on the level of discussion the electorate demanded. On any other level the political parties would have been not understood, or their chances of re-election jeopardised. This is an issue as important as any other before a democracy. It is a moral issue. Have all the organs of public opinion, the Press, the platform and the pulpit, failed in their public duty in telling the people what is wrong? It would seem so. Party politics are party shams if popular myths and irrelevancies have to be utilised in order to obtain political power. On this level democracy is being cheated. That it asks to be cheated seems beside the point. It is said that there is a five year lag between informed opinion and popular opinion. Informed opinion knew months ago that this particular economic crisis was impending. Yet a fortnight ago the people could not be told because the people did not want to be told. Those who believe in democracy ought to demand that the people should demand to be told the truth. That is a higher form of politics than rigid political creeds. It would be no bad thing for a religious body, concerned with the relationship between religion and social action, to formulate an opinion upon the relationship between the electorate and the political parties.

Freedom and the State

But if truth telling in a democracy is difficult what must it be like in a dictatorship.

Propaganda has always been one of the instruments of political struggle. But it has been assumed that in some measure states were above it. It was assumed that it was left to groups within the state to carry on their particular form of verbal warfare, and it was thought that each would cancel the other out. Now it is accepted without question in totalitarian states that the function of propaganda must be a primary function of the state; the lie must be a carefully organised, centrally controlled piece of deceit designed to capture the minds of the people. This necessarily must be so in a totalitarian state. The central government must stay in power at all costs; in essentials it must not come under criticism. The rulers must be assumed to be infallible, otherwise they could easily be replaced by others. To maintain this legend the people must be constantly lied to. In this atmosphere people live amidst wavering shapes that are neither right nor wrong, but appear so. They are afflicted with a sense of deep inner insecurity. They know they are being treated with essential contempt by their rulers; that at the best they are being ruled for their own good without a word about their own destiny. They are half slave and half free. A state can be created on slavery or on freedom but not on a mixture of both. Therein lies the fate of every modern dictatorship. People cannot forget the meaning of freedom. The crack in every totalitarian state is freedom.

The Great Revolution

The greatest revolution of modern times was the British industrial revolution of the late eighteenth and early nineteenth centuries. It changed the face of civilisation. It was more pervasive and eventually more universal than any other revolution before or since. Ideas travel rapidly but technical means for controlling nature travel more rapidly still. Today the mechanically propelled vehicle is superseding the animal in every civilisation long before the ideas which go with the machines. In the nineteenth century the products of the British industrial revolution spread rapidly around the world and the British people went with them. If the British Empire was created in a fit of absence of mind, it was eventually sustained and extended by the extraordinary technical achievement of the industrial revolution. And nothing could have prevented this. Man lives by his conquest over nature—or, to put it in another way—by his intelligent co-operation with nature. A device for making two blades of grass grow where one grew before, or making two yards of cloth for the same effort as previously made one, will be accepted in one way or another by every society everywhere. The nation which creates the device will most assuredly tend to spread its power or its customs and habits.

No Grand Isolation

America has largely taken the place of Britain in this long-continuing revolution. This is one of the reasons of America's dominant position in the world of this generation. But on the whole the time has long gone past when any one power can live in the "grand isolation" of Britain in the nineteenth century. The present economic crisis in Britain is one that concerns the whole democratic world. The relationship between the sterling area and the dollar area is one that does not concern Britain alone, it concerns everyone within those areas. The periodic crises that have hit Britain since the war have come to her because she is particularly vulnerable, and she is vulnerable because of all the burdens she has been forced to bear. This is true. But this line of argument—and it is a line that should not be forgotten—does not declare Britain's duty. Her best service to the world would be for her to work out her own economic salvation. It can be done. If the welfare state cannot be adjusted to a free and independent economy, that is an economy in which Britain, more or less, is master in her own house, then the welfare state will not continue. No political sleight of hand can keep it in existence. What are the conditions under which the welfare state can exist? They are known. But no one yet has had the courage to declare them. One or two social myths that have grown up since the war have yet to be exploded.

Famine Relief

THE INQUIRER occasionally receives requests from readers regarding addresses to which clothing and financial help may be sent for relief purposes. On another page this week will be found an advertisement from the Oxford Committee for Famine Relief. We commend this advertisement to the attention of our readers. There are, it has been calculated, 25 million refugees in the world, 10 million of them are in Europe. This represents a total sum of human misery often forgotten in the chancelleries of the world. The Organisation is a voluntary organisation conducted by people who care; their hearts would be gladdened by your support, for then they would be able to pass on your help to the friendless and the needy.

ANNUAL SERVICE OF WELCOME AND RECOGNITION

THE BELOVED COMMUNITY

FOLLOWING the Council Meeting of the General Assembly on October 26, the Annual Service of Recognition and Welcome into the Ministry was held in the Church of the Messiah, Birmingham. The Service commenced with the choir singing the introit in the Vestry, after which they led the procession of the seven ministers to be welcomed, the Rev. Gordon Stuart, who conducted the Service, the Rev. E. E. Wrigley, who preached the sermon, the President of the Assembly, the Rev. G. Randall Jones, and the Secretary of the Assembly, the Rev. John Kielty, who presented each man to the President for Welcome and Recognition.

Hopes not Disappointed

The Rev. E. E. Wrigley took as his text: "As we have opportunity therefore, let us do good to all men, especially unto them who are of the household of faith". He asked on what authority he spoke to them since no man could speak to his fellows unless he has authority. He took his authority from his own history. Born into a Unitarian parsonage not very far from Birmingham, he spent a happy childhood there and saw Unitarianism from the inside, from its inner recesses as well as from its outer works. He had entered the ministry without any delusions either of untold successes or of futile years of ineptitude; he knew what he could expect, and after thirty years in the ministry he could pass on the judgment that his hopes had not been disappointed and the years had brought him inner satisfaction and joys which he felt no other way of life could have done.

He welcomed them into a household of faith, into what Josiah Royce called a beloved community, and he wanted to think of the Unitarian household as a beloved community in which they had a very special function—to carry on the community and strengthen and deepen every tie of honour and goodwill which binds its members into a unity of the spirit. To many, thank God, our Unitarianism is a beloved community; to others it is simply a useful institution for the free expression of every crankiness that has burdened the human mind. So they had to deepen what exists and in some cases try to create what does not exist. Speaking from his fourteen years as Secretary of the Ministerial Fellowship, he told how he had seen brotherhood as an acted principle as well as a principle of action, and this, together with his experiences in churches of many kinds, had enabled him to see many cases of quiet heroism, and many cases in which ministerial brethren tried to ease the burdens and keep alight the hidden flames. He had also been deeply moved by the real, earnest, honest benevolence of spirit of so many of our lay folk. Not all ministers or all laymen are of the finest calibre, but there are more than enough to make a beloved community, and these are looking to the younger men to carry on the work of the necessary preservation and renewal from those who have seen the vision of its power and beauty.

The Binding Power of the Message

The greatest compelling power in any Christian community comes when men humbly say of it, "See how these Christians love one another". Here is the compelling and drawing power of the gospel and the acted message. Their loyalty and love to the community would be its greatest evangelical power—there then was their commission, to deepen the bonds of love which are the reason for our existence and the hope of our calling. In order to fulfil that commission they must remember certain truths about this community of ours. (1) It is not founded on uniformity of doctrine, on the shifting sands of intellectual statement, but on the rock of the Holy Spirit. Yet intellectual formulations are not harmful, indeed they are essential since we are theologians and can do our duty only according to our gifts. We do not serve by superficial or dilettante sloppiness of thought. The Kingdom of God involves hard and honest thinking to express faith in intellectual terms fitted to our day and generation. He could not love any community which forgot or ignored such leaders of thought as Philip Wicksteed and Estlin Carpenter. But these necessary intellectual formulations are not dogmas binding on men for all time; they are continued efforts giving fuller and better exposition to the deepest experiences and mature thought of our people. No church can be built on creeds alone. They are but the tools of that deeper thing we call the Spirit. It is the Spirit which provides our communion with God who is Himself Spirit. Our main difference from more orthodox people is not about faith and belief, but our insistence that the spirit to function best *must be free*. You may differ on points in the whole gamut of controversy from the nature of the Œcumenical Church to the propriety and significance of wearing the clerical collar, but you may never differ about the centrality and necessity for the Holy Spirit as the Foundation pillar of the church.

A Love for the Beloved Community

He felt that our churches need today most urgently a sense of the Church—a deeper understanding and love for this beloved community of free-worshippers and seekers of God, a finer knowledge of the arts and techniques of this Free Church of ours, for we have been, and still are, far too individualistic and concerned about our pet theories, too little concerned about the welfare of our community. If they could make a contribution on this matter future generations would call them blessed.

They would often feel lonely, voices in the wilderness, for it is a paradox of service to the community that the servant often feels lonely. He warned against the temptation to make a travesty of Abou ben Adhem's philosophy to justify what is really a loss of faith, and so substitute the well-run social club for good service to the Holy Church of God. And against the opposite error of thinking that the beloved community can be created without social gatherings. The minister's life is beset by many devilishly subtle temptations and salvation could only come through confidence in the central fact—faith in the Holy Spirit. Temptations would come; of that they could be sure; but temptations could be overcome. He asked them not to make judgments on the philosophy of this world, but in terms of abiding truth, and so not to be bothered about being called to so-called leading churches, but to have ambitions that stood within the light of the central purpose and so make any church a leading one. He also spoke of the nagging difficulties of grocers' bills, holidays or not, supplemented stipend by outside work; heroes of the faith must not expect a primrose path, though the labourer is worthy of his hire.

He ended with a quotation from the Marriage Service, feeling that a Union was being celebrated at that time. "When trouble comes and perplexities arise, the light of God's wisdom may be about them and they may pass with sure steps to the highway of His Peace."

The following ministers were welcomed: Revs. M. Bonner (Colne), R. McGraw (Waverley Road and Mossley), J. Mather (Astley), W. A. Peacock (Wandsworth), J. Storer (Hale), K. C. Thatcher (Tamworth, Walsall and West Bromwich), E. Wild, B.A. (Swinton).

PLEASE INCREASE

"Please increase number of Inquirers to 48 weekly from November 3 issue."

"Please send me another Inquirer each week."

Two requests, large and small, but they help the circulation of your paper. Can you send us an order beginning with the words "Please increase"?

LETTER FROM THE KHASI HILLS

By Margaret Barr

(The Rev. Margaret Barr, the Unitarian minister in the Khasi Hills, Assam, India, carries on the story of her work in the following letter, which is dated October 16.)

A LONGER gap than ever since my last letter. I was determined not to write again till I had something positive and constructive to report. That time has now come.

Thanks to the kindly interest of the Governor in my doings, I have now arranged with a Red Cross trained maternity nurse to come and help me start a clinic here. She is due on November 1. The Red Cross will give me some assistance towards the expense of this, but I do not yet know how much. That is one bit of good news.

Another is that there are now between twenty and thirty young people between the ages of fifteen and twenty-five in the Laban Church, all keen and in regular attendance, all except one of them my own old school children. We have started a discussion class to be conducted by me whenever I visit Shillong and by themselves in between whiles.

I have discovered further, that for the first time in the history of the Church, we have, this year, no less than seven Unitarian boys and girls studying in the University. Four of these had the beginnings of their education in my school in Shillong, and one in the High School at Jowai which I started for the Government in 1941. One of them, Nor Singh, will finish his M.A. course next year. He is one of the boys who lived with me when he was a youngster, went with me to Jowai and remained one of my boys until he had to leave to go to High School in 1945. Another, Lian, youngest daughter of Mr. Dorjan Singh, who was for many years the Secretary of the Unitarian Union, has just passed Matriculation with First Class Honours, a feat achieved this year by very few of the candidates. She was a tiny child when I first came to the Khasi Hills and had all her education in my school until she outgrew it and had to leave to go to High School. She is one of the cleverest of all the children who have passed through my hands, and I am hoping great things from her.

* * * * *

I am planning to hold a conference of all these English-reading young people at Christmas, to discuss the selection of material for translation and publication. This is what I have been waiting for all these years—the time when the Church should have in its ranks some fresh-minded, well-educated, keen young folk to take on the work of selection and translation, which is one of the first things we must do if the Church is to get the new lease of life that I am hoping will emerge from my work here during the next few years. The Rural Centre here at Khurang will be the rallying ground for all such conferences, as well as the centre for more intensive training for any who can come for longer periods.

But the best of all my bits of good news is that I have at last found a fellow-worker after my own heart. Or rather, he has found me. He is a twenty-three-year-old Bengali Brahmo, Arun Roy by name, son of the secretary of one of the Brahmo Samajes in Shillong. I have known his mother and father for many years, and one of his younger brothers came to my school for a short time many years ago. But I did not know Arun himself till three weeks ago when he suddenly walked in upon me, told me that he had heard of my plan to do rural welfare work in the Khasi Hills, that having lived all his life in Shillong he had a working knowledge of Khasi and a great desire to do some work for the Khasi villagers. We were friends at sight and subsequent meetings have confirmed my initial impression of him as a young man with that rare and precious mixture of qualities—ideals and practical efficiency. He came out here to Khurang to have a look at the place and has now gone for an intensive course of training in sheep rearing and hill village cultivation to the Governmental Experimental Farm near Shillong. He will be back about the middle of November. He has grit and keeps his word and is quite undaunted by the climatic conditions that dismayed poor Cubby. Moreover he reads and thinks, and enjoys Beethoven, Chopin and Bach, so even in the rains we shall not be devoid of congenial occupation, at any rate as long as my gramophone holds out.

Moreover he is keen to introduce cottage industries into the villages round about. We are starting with sheep in the hope that we might be able to make woollen homespun the chief craft for the local Basic schools. It is a greater joy than I can ever possibly put into words to have at last a fellow-worker who not only shares my hopes and aims but is prepared to take responsibility and has initiative, enthusiasm and common sense, as well as a mind and a sense of humour. It would be unjust to make comparisons between the Khasis, a simple tribe only recently emerged from barbarism and with no literature, history or traditions to speak of, and the Bengalis with their magnificent culture and their age-old tradition of an unbroken succession of great men, thinkers, poets, sages, pioneers and reformers. It is indeed not to be wondered at that their outlook and character should be very different. But the fact remains that life and work with Bengali fellow-workers is likely to prove much less lonely and more fruitful than it has been during the years that I have tried to work only with Khasis.

* * * * *

Since 1939 when I stayed with my sister in her mud hut in a village in Central India, I have known that I should never really feel that I had "arrived" as an Indian villager till I had my own grindstone. I have now "arrived", and when tired of books and writing, can turn for half-an-hour to the excellent occupation of grinding, which combines healthy physical exercise with opportunity for meditation. I have not yet succeeded in securing any whole wheat to grind, but ground maize, cooked in half and half quantities with rice is very good, and in these days of acute rice shortage we have to eke out the meagre supply with something.

Though the rains are not yet over, the last two-and-a-half months have been very different from the earlier part of the summer. The second half of July and the first of August were glorious, neither too hot nor too cold, too wet nor too dry. Showery, of course, and with occasional soakless patches for two or three days at a time, but for the most part a period of sunshine and scudding shadows, breezes and distant rainbow mists. More than half of September was the same, after another long spell of torrential downpour at the end of August. There was yet another such spell at the beginning of October and it is still showery, but we are beginning at last to get a foretaste of the lovely autumn weather that I always associate with life in the Khasi Hills. When the weather is like this I envy nobody.

IT OCCURRED TO ME

By Muriel Hilton

AFTER reading J. W. N. Sullivan's monumental book on Beethoven I was anxious to read something about the author's life. By one of those fortunate coincidences I found his autobiography *But for the Grace of God* on a friend's bookshelf and promptly asked if I could borrow it. It is of great interest because it tells one something of the writer's ideas and philosophy and is not, as is the case of so many autobiographies, an objective account of things done and of meetings with famous people. The book only spans the first part of Sullivan's life it is true, yet these being the formative years give all that is really necessary for an insight into his personality. Although a scientist, music became the most significant experience and study of his life. He gives an account of his first contact with great music. A friend has invited him to hear his pianola, and Sullivan writes, "Well, life has its dramatic moments. Perhaps any one of Mr. Pyatt's rolls would have produced a great effect on me, but it so happened that the first one he put on was of the noblest and most immediately arresting of all compositions, Bach's great organ Toccata and Fugue in D minor. Even as arranged for the piano and played by a mechanical player it is, as I can testify, completely overwhelming. My first hearing of it was a cardinal experience in my life; perhaps, when all is summed up, it will prove to have been the cardinal experience of my life. For it was my first glimpse of those activities of the human spirit which are I am convinced, the justification of life, and in which the meaning of life is to be found. I experienced quite literally a revelation. All great art, I believe,

is the record of a spiritual achievement, of a synthesis of experience, of a degree of understanding, that cannot be communicated in other terms. But, for myself, it is only in certain great music that the revelation is complete and unambiguous. Such music is my substitute for the mystic vision".

This experience was in the nature of a transfiguration for Sullivan. He describes how he goes home through London after a dreamy ecstasy at the wonder of life, at its range and complexity, its infinite possibilities. Even science, he says, was transfigured by that experience. He says, "It no longer seemed to me an isolated adventure, an unaccountable predilection on the part of a few unusual individuals. It was merely one of the modes of growth of the human consciousness, one of the roads that lead towards the wider knowledge, the greater state of being, that man is on the way to achieve. Both in their motives and in the end they finally serve, the scientific man and the artist are brothers".

Some people who are interested and concerned about religion look at the empty churches and the packed concert halls and shake their heads, and yet surely the impact of great music has a religious significance, communicating an awareness of states of consciousness that have been explored by both musician and mystic.

* * * * *

Recently I went with an octogenarian friend to London to visit her friend (also an octogenarian), who had been in hospital for several weeks. They had been friends for sixty years and members of our movement for as long. A hospital is a place where one sees life in its most grim and baffling aspects, yet it is also here that one witnesses the courage and hope of the struggling human being, and the loving service and self-sacrifice of those who out of the disillusionment of suffering have erected a place where in some measure it can be alleviated. Life is stripped down to its fundamentals in a hospital.

After a few minutes with the patient I went and sat in the corridor. I saw visitors with drawn anxious faces approaching the wards carrying flowers, fruit and other gifts for their loved ones. The staff, brisk and efficient, went about their daily work with customary calm. I was feeling very dejected and tired when suddenly down the corridor I heard someone whistling the opening themes of Beethoven's Eighth Symphony. Beethoven's happy symphony in which it would seem that after the conflicts depicted in his earlier works the composer had won through to a state of happiness where his great problems were completely resolved. How wonderful and significant it was to hear that happy theme just at that moment. On our return journey as the train drew out, we saw one of the most memorable sunsets of a lifetime flame over the Sussex downs. Cows, sheep, the fallow earth, were bathed in a golden light streaming from the sky; between the vivid red-fringed clouds a pale translucent green could be seen lit with the first evening star. We watched the full glory of the sunset light the rim of the downs, then saw it fade into the greyness of the coming night. We could not speak for our hearts were too full, yet we both felt that against the experience of the hospital that sunset had a special significance. And so it often seems that when we least expect it, some token of love, some sign of beauty flashes out against the dark and sombre circumstance, and we feel again the assurance of that calm intangible spirit world that impinges upon this one. Our hearts are lifted, our hopes renewed and we know intimately the experience of Keats—that in spite of despair and grief, "some shape of beauty moves away the pall from our dark spirits".

Bradford: Chapel Lane Unitarian Chapel.—On October 13 the Annual Gift Day was held. More than 100 partook of a splendid tea given by two members. The amount collected reached the record figure of £317. It is particularly gratifying that a record should have been reached this year as the first week end in December will mark the Silver Jubilee of the Ministry at Chapel Lane Chapel of the Rev. Frank A. Bullock.

In the evening of the Gift Day the scholars of the Sunday School, assisted by a few adults, gave a charming concert. Altogether it proved a most enjoyable day, and great spirit of good fellowship was manifested.

THE GENERAL ASSEMBLY COUNCIL MEETING

THE Autumnal Meeting of the General Assembly Council was held on Friday, October 26, at the Church of the Messiah, Birmingham, with the President, Rev. G. Randall Jones, in the Chair. The Rev. W. Waddington, Chairman of the Church Aid and Development Committee submitted his report and stated that the special sub-committee considering the future of the *Unitarian* needed more time before submitting its findings. He also stated that five of the new propaganda leaflets were now available and that the publicity posters would be ready shortly. The Rev. E. G. Lee, as Chairman of the Overseas and Foreign Committee, said that most of the Australasian churches had agreed to join and contribute to a scheme whereby a visitor from the Assembly should pay a visit every ten years at least, and that the Canadian churches were to be asked to support a similar scheme for visits every five years. The next I.A.R.F. Congress will be held at Oxford, August 12-17, 1952, and a sum of £400 will have to be raised in this country to assist with the costs. The new church at Toronto had been opened and the Assembly gift of three chairs will be officially accepted when the Secretary pays a visit next year.

The Rev. Herbert Crabtree, presenting the report of the Ministry Committee, dealt with the reasons which had led to the acceptance of the resignation of a minister from the Roll of the Assembly. In her report, as Chairman of the Finance and General Purposes Committee, Dr. Tarrant stated that the scales for Children's Allowances were to be raised by £50 per annum, but the allowance itself would remain at the same rate as previously. The Year Book will cost 4/- in future, and churches will have to purchase copies for their secretaries, and Personal Subscribers will also pay for their copies, since only ministers will now receive free copies. At present 875 free copies are being given and only 135 sold. The cost to the Assembly is about £200 per annum. Mr. Waddington also presented the report of the Religious Education and Youth Department, and gave details of eight One-Day or Week-end Schools for Teachers or Youth Leaders already arranged for this winter. Two of these will be Workshop Projects and at others the results of these would be shown. Approval was given for a General Assembly Welcome and Recognition Service next March for the Young People who have joined our Movement in the Manchester, Bolton, Bury and East Cheshire areas. Interim reports on Mr. Cheetham's visit to America were most appreciative of the splendid service he was giving. The following plans were announced for the next Annual Meetings: Preacher, the Rev. H. G. Woodford, B.A.; Communion Service, the Rev. J. D. Jones, B.A., B.D.; the Rev. W. J. Carter, the Closing Address. At the Friday morning Session, the Rev. H. S. Carter will speak on the forthcoming I.A.R.F. Congress and a foreign speaker on other aspects of international work. There will be three speakers at the Public Meeting, and Mrs. Joyce Gow had already accepted. There will be a Conference Fee of 10/6.

The Rev. H. S. Carter in presenting the Report of the Publications Committee called attention to the decision to publish *Young People in the Unitarian Church*, which is designed to assist in programme building. The price of two new books in the "Religion in a Changing World" series will be one shilling as against the sixpence of the earlier volumes. The continued rise in costs has compelled an increase in the price of *School Praise* to two shillings.

The following sub-committee were appointed to draw up evidence for submission to the Royal Commission on Marriage and Divorce: Mrs. A. D. Mitchell, Mrs. A. Nightingale, Alderman Thackeray, Revs. H. Crabtree and E. G. Lee.

The Secretariat of the International Association for Liberal Christianity and Religious Freedom has much pleasure in announcing that Dr. Fritz Buri has received an extraordinary professorship of theology at the University of Basle.

In his capacity as a member of the Executive Committee of the I.A.R.F., Dr. Buri attended several meetings, conferences and congresses of the Association and of the various member groups. This summer he joined the European delegation which went over to Boston and Star Island at the invitation of the American Unitarian Association.

Please SEND US YOUR
DISCARDED CLOTHING

THOUSANDS OF REFUGEES IN DESPERATE NEED
in Europe and the Middle East

"Please help, distress here is very great" —this plea still comes to us from the uprooted families of Europe, and from war-victims in the Middle East. Many refugees have lost the family breadwinner; many are ill; more still are helpless children. Even the little you can do may mean restored hope and courage to one family.

Did you know *that during the winter months 6,000 Corinthian children were unable to go to school because they had no shoes or insufficient clothing?*

The Need is Urgent.

Men's, women's, children's and babies' clothing and footwear—all are needed and *quickly* (do not wait to repair garments). Please look through your old clothes *now* to see what you can spare—do not let us fail those who are suffering severe privation. Kindly enclose your name and address inside each parcel in order that the Chairman may acknowledge safe receipt.

Sunday Times Photo.

AN EXTRACT FROM THE B.B.C. BROADCAST APPEAL BY DR. GILBERT MURRAY, O.M.

"The distribution is done with individual care by voluntary helpers . . . but we need money for the expenses of packing and transport, and for gifts of medicine and food. We calculate that 10/- will cover the cost of sending clothing for one refugee family; £10 will send 700 garments; 2/- will send sufficient for one child. Please send what you can." *The Week's Good Cause. All Home Services.*

Please send remittances to: Honorary Treasurer, Inquirer Relief, Barclays Bank, 92 High Street, Oxford.

SUPPORTERS INCLUDE
DR. GILBERT MURRAY, O.M.
THE REV. H. J. McLACHLAN
DR. MAUDE ROYDEN
MISS ENID BLYTON
SIR ALAN W. PIM (Hon. Treas.)

OXFORD COMMITTEE FOR
FAMINE RELIEF
(Regd. War Charities Act, 1940)

Please SEND SOON

Clothing to: Oxford/Inquirer, c/o Davies, Turner & Co., Bourne Street, London, S.W.1

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

GENERAL ASSEMBLY SUNDAY

Sir,—May I remind your readers that November 18 is Assembly Sunday, when collections are taken for the funds of the Assembly?

Apart from the special objects for which the Appeal Fund was raised, the normal annual income of the Assembly has to be maintained and, if possible, increased, since the cost of administration at Headquarters—materials, printing, travelling expenses and so on—continues to rise.

Special envelopes have been sent to all congregations willing to use them, so that members who are unable to attend a Service on the 18th may send a contribution to their church treasurer in advance, and it is hoped that your readers who live in areas where there is no Unitarian church will send a gift direct to 14 Gordon Square.

This year the collection has already been auspiciously started by a very generous gift of £100 from the church at Wellington, New Zealand, and if our own congregations will respond worthily to this challenge we might hope to reach, for the first time, the ideal "target" of £1,000.—Yours,

Ronald P. Jones, Hon. Treasurer, G.A.

A CORRESPONDENT DISAPPOINTED

Sir,—I was a little disappointed to see no letter in answer to mine of October 27. Before putting forward the three conclusions that have entered my mind may I say that I have been an active member of two of our churches for some while, that for an ordinary layman I have visited quite a number of our churches in different parts of the country and that I have had experience of the appointing work referred to though not of course in the religious field.

1. Possibly my letter was thought to be too flippant and irresponsible to merit comment;

2. It met with so much approval that it was not felt necessary to respond to it;

or 3. There is so little interest or concern felt by the majority for the movement as a whole.—Yours,

K. E. Arciszewski.

Letchworth.

NEWS ITEMS

The Rev. H. H. Cheetham, Assistant Secretary of the General Assembly, has just returned to this country after a highly successful tour among the Unitarian Churches in America.

Flight-Lieutenant A. B. Downing, one time Minister of the Croydon Unitarian congregation, has been mentioned in despatches for his work with the forces in Malaya.

Next summer, from August 12 till 17, 1952, there will be a Congress of the International Association for Liberal Christianity and Religious Freedom in Oxford.

The Congress theme is "Authority and Freedom in the Modern World".

Prominent speakers from different countries will treat this problem in four public addresses. The Sunday Morning Service will be held in Manchester College Chapel.

In the mornings the congress will divide into five sections, each of which will approach the subject of Authority and Freedom from a different angle. These sections are: a theological and a sociological section, a section on Religious Education, one on Comparative Religion and one on Science and Religion.

Attractive excursions through the Colleges and the surroundings of Oxford are planned for the afternoons.

A leaflet giving further particulars can be obtained from the Secretariat of the I.A.R.F., 26 Riouwstraat, The Hague, Netherlands.

NEWS FROM THE WEST

From our Western Correspondent

The 200th Anniversary of the Unitarian Chapel at Bridgwater is being celebrated this month. At Lewin's Mead, now without a Minister, the spirit of the whole congregation is very high, and it is hoped to fill the vacancy at an early date. Dr. Dorothy Tarrant gave a most lucid explanation of Unitarian belief at the Women's League Service at Lewin's Mead recently. Mrs. Bennett, the President of the Western District Women's League, is conducting the League Service at Gloucester, and is willing to attend other League Services. The Rev. W. A. Pocock has resumed his ministry at Cullompton. At Gloucester, the Rev. W. Priestley Phillips is giving a series of addresses on "Great Modern Christians", beginning with the life and work of Albert Schweitzer. The little Chapel at Newton Abbot was packed almost to suffocation for the Old Age Pensioners' Service on the third Sunday in October. The Sidmouth congregation has bidden farewell to the Rev. and Mrs. F. D. Jones. An excellent recital of music was given in the Trowbridge Church early in October, through the goodwill of local musicians, and aroused much appreciative comment. Looking ahead, the Plymouth congregation is arranging a Saturday show of bulbs and spring flowers, to be held some time in April. "If Winter comes, can Spring be far behind?"

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

THIRTY YEARS AT CHANNING

It is with very great regret that the Governors of Channing School have received the resignation of the Head Mistress, Miss Alice Haigh, to take effect at the end of the next Summer Term. Bringing to the school on her appointment in 1921 high aims and a modern outlook, she threw herself with enthusiasm into the work of reorganisation, to bring the school into line with the best ideals of education in its widest sense. Slingly House next door was promptly incorporated, and the School House reorganised. Then came the acquisition of "Fairseat", which relieved the congestion at Channing and gave an added dignity and gracious atmosphere to the school. Meantime the numbers increased.

In close consultation with the Governors, Miss Haigh had their active support; the Chairman, the late Mr. Mortimer Montgomery, K.C., giving unsparingly of his time and thought to the interests of the school. The erection of a School Hall at Channing made a notable change possible. This was the introduction of a School Service on Sundays, conducted by Miss Haigh instead of attendance by the Unitarian girls at Highgate Chapel, and of the others elsewhere. Miss Haigh felt strongly the undesirability of this dividing influence, and that a simple undoctrinal School Service in which all could take part would leave a deeper impression on the young minds, and give the Head the opportunity to speak the needed word upon occasion. On the educational side the school under Miss Haigh has become distinguished by the succession of Channing girls who have won open scholarships at the Universities, and distinction in a very wide field. The winning of the Newdigate Prize for the first time by a woman, a Channing girl, is quite outstanding. Combining a sympathetic understanding, warmth of friendship, and a charm of manner with firmness of character and intellectual ability of a high order, Miss Haigh will be greatly missed on her retirement by Channing girls, past and present, and by her many friends. With her the school will also lose Miss Daniels, who came to Channing only a year later, and has shared the work with a loving faithfulness failing which Miss Haigh's 30 years of responsibility could hardly have been achieved.

Birmingham District Women's League.—The Autumn Meeting was held at Dudley on October 6. The Rev. Marjorie Easton conducted a Service in the church and gave a most helpful address on "putting new life into our religion".

Mrs. Nightingale, the President, conducted the Business Meeting which followed the tea, and thanked the Dudley members for their generous hospitality. Seventy-three members attended and £3 10s. 0d. was collected for the Appeal Fund of the Unitarian College, Manchester.

Liverpool District Women's League.—The League welcomed the President and Central Committee for the Annual Autumn Rally on October 7. The Rally opened with a Service in Ullet Road Church, conducted by Mrs. Lawrence Redfern, who spoke on the "Dynamics of our Religion". The collection in aid of the "Hucklow Homes Fund" amounted to £4 14s. 6d. Tea served in the beautiful Church Hall afforded an opportunity for Mrs. Shirwell Price to welcome the visitors on behalf of Ullet Road Church. Mrs. Motley (Liverpool District President) extended a welcome from the Liverpool District League.

146 members were present at the evening Meeting. Mrs. Mitchell, National President, in the chair. Mrs. Knowles, Warrington, gave an address on "Women Abroad". After a brief reference to Florence Nightingale and Madame Curie she went on to give a very vivid account of her recent visit to East Africa, particularly interesting being her observations on the status of women in Africa. Mrs. Wrigley followed, speaking on "Women at Home", her talk being based upon *English Life and Leisure*, by Rowntree Laver. This led to much discussion regarding Christian ethics, honesty and truth in our present day.

The following day the Liverpool District Committee were invited to join the Central Committee at their meeting.

Atherton: Chowbent Chapel.—At the close of a well attended Harvest Festival Service, on Sunday evening, October 7, members and friends assembled in the adjacent school for the purpose of making refreshment presentations to the Rev. and Mrs. E. Glyn-Evans.

Mr. Frank Glover, the Chapel Secretary, presided. A very beautiful bouquet of chrysanthemums and carnations was presented to Mrs. Glyn-Evans by Mrs. Gladys Williams, after which a cheque was presented to Mr. Glyn-Evans by the Chairman of the Trustees, Mr. Walter Greenhalgh who, incidentally, has recently completed 50 years continuous service in the administration of the chapel and schools.

At a pleasing ceremony on an earlier occasion, Mrs. Glyn-Evans was presented with an electric sewing machine by members of the Ladies' Congregational Society.

In the speeches, eloquent tributes were paid to the high quality of the work done by the devoted Minister and his wife during 22 years, despite periods of severe adversity.

Particular reference was made to the excellence of the methods devised by Mrs. Glyn-Evans for the cultural training of children and young people.

Mrs. Broughton, of Bolton, who had come to support the Chowbent Choir in harvest music, expressed the good wishes of the Bank Street Chapel congregation, and the Rev. G. L. Clark, of Hindley, who had conducted the Harvest Service, conveyed cordial greetings and felicitations on behalf of the Bolton and District Ministers' Fraternal.

In his reply, Mr. Glyn-Evans said he esteemed it a privilege to have been the seventeenth Minister of the Chowbent cause since 1645.

He spoke of the sustaining inspiration of the noble traditions, and uttered the fervent hope that the effective remembrance of those traditions would continue to inspire great devotion and self-sacrificing service in the years to come.

Coventry.—On Sunday evening, October 28, the U.N.A. Branch connected with the Great Meeting House gave a dramatic presentation of the case for supporting United Nations. It was based on a play by F. W. Parrott, entitled "Humanity Delivered". The modern lighting system of the church, aided by a spotlight, helped to give an impressive rendering. The minister and nine others took part. There was a good congregation, and a retiring collection for the Children's Relief Work of the U.N. amounted to £3.

This Service is part of a well planned publicity campaign, organised by the church committee to cover the six months, October to April. It may be of interest to report that close on 4,000 leaflets (specially composed and printed for the purpose) have been distributed in the adjoining area. Other features of the campaign include a special advertisement in the local paper; a re-designing of one poster board, in order to display our Wayside Messages; and the opening of the Entrance Hall of the Church, daily, as a Rest and Reading Room. Members of the church have contributed nearly £40 towards the expenses of the effort. Harvest Services, on October 14, were made into the spring-board of the campaign . . . a really inspiring beginning.

Doncaster.—Among Special Sunday Services held recently have been an "Old Peoples'" Service, supported by many members of the local "Over Sixties" clubs; the Minister's Sixth Anniversary which was in the nature of an "All Present" Service; a "Pre-Election Service of Dedication to which all citizens were invited; a Church Anniversary, attended by the Mayor, Mayoress and Council Members; an Animal Welfare Service, at which representatives of the local Animal Welfare Societies were present; and Harvest Festival Services, conducted by the Rev. Dudley Richards, of Bradford. At the afternoon Sunday School Harvest Service the May Queen received the produce from the scholars. Both the Junior and Church Choirs contributed to the harmony of the day. All agreed that the Harvest decorations had never been more beautiful.

Hale Barns.—On Saturday, October 6, a Harvest Supper was held by the Hale and Altrincham congregations in the Hale Chapel School-room. There were 120 people present. The Secretary of the G.A., Rev. J. Kielty, gave an interesting talk on his experiences during his recent visit to America. The Manchester Unitarian Pageant Film which Rev. A. Vallance brought with him was shown and greatly enjoyed. The Altrincham Unitarian Choir sang two items to conclude a most successful evening.

The Hale Chapel Harvest Thanksgiving Services, held on Sunday, October 14, were conducted by the Minister, the Rev. J. Storer.

Marple.—Saturday, October 28, was an important day for Marple Unitarians when the Dedication and Formal Opening of their new Hall in Stockport Road took place. Apologies for absence were read from Canon F. S. Spackman, M.A., Vicar of Marple, the Rev. Leonard Short, first Marple Unitarian Minister, Alderman and Mrs. Sam Taylor, Mr. and Mrs. Holroyd and others.

After introductory remarks from the Chairman, Mr. Winder, the Rev. Fred Kenworthy, Minister of Cross Street Chapel, Manchester, conducted the Dedicatory Service. The President, Alderman T. A. Edwards, J.P., gave a brief account of the history of the movement in Marple, after which the Opening was ably performed by Mr. Harold R. Moore, of Hale, Past President of the General Assembly. This was followed by welcome remarks from the Rev. E. S. Cheesewright, M.A., of Trinity Methodist Chapel.

Mrs. Winder then read a very apt poem received from the Universalist Church in America, of which she is a member, and after tea, served by the ladies, the proceedings terminated.

On Sunday the Opening Service in the new Church Hall was conducted by the Rev. Raymond V. Holt, Principal of the Unitarian College, Manchester.

Southampton.—The church continues to flourish, if obscurely; pulpit supplies are maintained, if sometimes under difficulty; the Keil Literary Society has been revived; and the Women's League continue their part in the life of the church. "League Sunday"—an annual Service—was observed during the summer months, when Mrs. W. A. Christy (Mayoress of Ryde, I.o.W.) conducted the Service and delivered the address; League members were also responsible for the decorations at the Harvest Service. Individual members have entertained various children during holidays, from a local Approved School, as a sequel to a visit there.

South-East Wales: President's Visit.—The President of the General Assembly, the Rev. G. Rushill Jones, addressed the South-East Wales Unitarian Society at Somerset Unitarian Church, on Saturday, October 27, in the afternoon and again, after an interval for tea, in the evening. The evening meeting was followed by questions arising out of Mr. Rushill Jones's stimulating discourse on the place of Unitarianism in traditional Christianity. The Rev. E. Shirwell Price.

former Minister of the Swansea Church, was in the Chair. Mr. Jones emphasised that Unitarianism was in the main stream of Christianity.

Swansea: 279th Anniversary.—Swansea Unitarian congregation (gathered 1672, and claiming to be the oldest congregation in Swansea) celebrated its 279th Anniversary on Sunday, October 28, at the Unitarian Church, High Street. The preacher at the Evening Service, which included nicely rendered musical items, was the former Minister of the church, the Rev. E. Shirvell Price, who also celebrated on this occasion his 20th anniversary of his induction as Minister of the church in 1931. (The Rev. Basil Viney became its Minister in 1939.) Mr. Price's message, eloquently delivered to a large congregation, was on the distinctive feature of Unitarianism. This, he claimed, was Faith in Man, whose traditional "fall" in the "Garden of Eden" was in reality his rise from animal status to an Awakened Soul.

CALENDAR

SUNDAY, NOVEMBER 11th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
AINSWORTH, Un. Ch., Knowsley Rd., 11, Rev. B. GILL, 3, Rev. S. L. JOHNSTON.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. E. J. PUTIN.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11 and 7, Rev. F. T. McQUOID.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. C. S. DENCE.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Rev. GRACE MEWHORT.
BIRMINGHAM, Ch. of Messiah, Broad St., 10.55 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Mr. R. D. WOODALL.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd. Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Mrs. ANDERSON.
BRIDPORT, Unitarian Chapel, 11 and 6.30, ——.
BRIGHTON, Christ Ch., Unitarian New Road, 11 and 6.30, Rev. R. NICOL CROSS.
BRISTOL, Lewin's Mead Meeting, 6.30, Dr. GORDON LOWTHER.
BRISTOL, Oakfield Rd., Clifton, 11, Mr. R. L. NICHOLSON, 6.30, Rev. J. TYSSUL DAVIS.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARRING.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Ch., 10.55 and 6.30, Rev. HELEN PHILLIPS.
CARLISLE, Unitarian Ch., Lorne St., 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CROWHURST CHAPEL, Atherton, 10.45 and 6.30, Supply.
CORSLEY, Stoffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech Street, 6.30, Mr. W. BROWNING.
CROWBOROUGH, Un. Ch., Hemsinge St., 11 and 6.30, Rev. F. TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WHELEY. STYAL, 6.30, Rev. E. E. WHELEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, No Service.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR.
ESSEX, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GUILDFORD, Ward Street Church, 11.15, Rev. F. HANKINSON.
HALE CHAPEL, Hale Barn, 10.45 and 6.30, Rev. JOHN STORER.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PRYDE.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENNISON HILTON.
HEBDEN, Guest Meeting, Briers Lane, 11 and 6, Rev. C. H. BARTLETT.
HEBDEN, Wesley Road, 6.30, Rev. J. MARTIN HALL.
HOWICK, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 6.30, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.
IPSWICH, Friars Street, 11, Rev. WM. HARRISON, Bury St. Emerson, Churchgate Street, 6.30, Rev. WM. HARRISON.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 10.55 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Dr. JUNE BELL.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St. Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 10.55 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. H. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KIER MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope Street, 6.30, Alderman J. J. CLEARY.
LIVERPOOL, Ullet Rd., 10.50 and 6.30, Rev. E. SHIRVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Supply.
LONDON, Golders Green, Hoop Lane, 10.55 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 10.55, Dr. MORTIMER ROWE.
LONDON, Highgate Hill Unitarian Church, 10.45, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Road, 6.30, Rev. H. H. CHEETHAM.
LONDON, Islington Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A .V. FOX, 7, Junior Church.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. H. H. CHEETHAM.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUNSTER.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. WM. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, First Sunday in the Month.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. A. PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. W. SPOONER.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Mr. C. G. KENWAY.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Willesborough Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTER.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MARPLE, Colver Institute, 3, each Sunday.
MIDDLESBROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch. Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVERS.
MORECAMBE (see Lancaster).
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. ERNEST SHAW.
NANTWICH, Old Chapel, 6, Mr. T. COLES.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. COLLINS DAVIES.
NORTHAMPTON, Kettering Road Ch., 11 and 6.30, Rev. J. W. EDMONDSON.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KNIGHT.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. HAROLD A. GEE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NEWHILL.
OSWALDTWISTLE, Manchester College Chapel, 11.30, Dr. H. J. MCLACHLAN.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WARRING.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Hoegfarmside Rd., 11, Rev. E. H. KINSLEY.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PEERS.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS.

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PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, the Meeting House, 6.30, Rev. F. MUMFORD.
ROCHDALE, Blackwater Street, 10.30, Mr. T. STOTT, 6, Rev. W. BEST.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WM. MILLAR.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 10.45, Rev. F. SOKELL.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Mr. ERIC KAY.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON.
SOUTHEND-ON-SEA, Dunlay Road, 11, Children's Church, 6.30, Rev. W. WADDINGTON.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. DAVIES.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN P. STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVEN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. RUSSELL LEE.
SWANSEA, Pentrefelin, Free Christian Meeting House, 11, Rev. R. VERNEY.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VERNEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. ERIC WILD.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KIMBERLEY.
TEIGNMOUTH, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRIL.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JENNINGS.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, ——.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DIMENT.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in the Month.
WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. THRESHER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKIN.

THE COLLEGE APPEAL

£10,000 by 1954
£6,000 by Christmas, 1951

On 1st October, 1951, Manchester College, Oxford, and the Unitarian College, Manchester, formally began to work in co-operation with each other, both academically and financially.

From now on, **the Centenary Appeal Fund of the Unitarian College, Manchester, will be devoted to the joint work of the two colleges.** U.C.M. has undertaken to try to contribute at least £800 a year from the Appeal Fund to the joint account which is now fully financing the training of Unitarian and Free Christian Ministers at both colleges.

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YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening, 7 p.m. Rev. V. JAMES.
SYDNEY, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Manse: Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANDREW CAMERON.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JAMESON.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGSON.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tinkill's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. RAYNER.

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